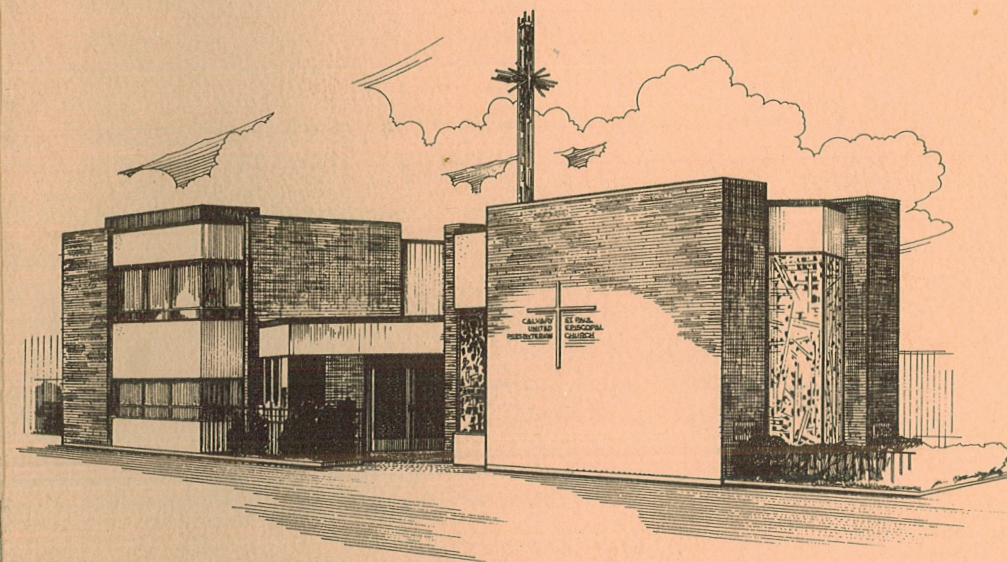


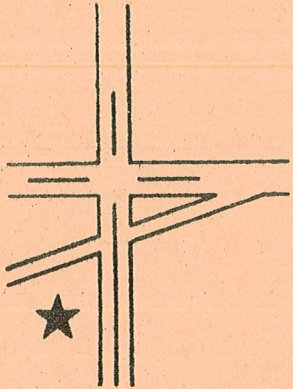
Parish file

We Are 2 ONE



Calvary - St. Paul Church
2611 S. BROAD ST. PHILA., PA. 19148

OUR STATEMENT



God calls a servant people to be His witnesses in every time and place. Through His providence and by His mercy God has called together Calvary United Presbyterian Church and St. Paul Episcopal Church to be a new creation: an example of christian oneness; a presence of the caring Christ; and a grateful people who receive, share and respond love.

Our common worship reflects a spirit of friendliness and joy. It is a living sacrifice of our traditions and a present expression of our faith. We share our faith by example and instruction while striving to understand who we are and who we have been in relationship to our neighbors and the world. We are a voice for, and, a helping hand to the weak and forgotten: especially the little ones, the handicapped, the infirmed, the poor, the aged.

As a cooperative ministry we seek to break down all unnecessary barriers that separate and divide. We witness with the understanding that each congregation is a steward of its denominational connection, and in ministry with its respective body, conforms to the Constitution and/or Canons of that body.

Bishop Lyman Ogilby
5/6/79/

The Preface

The Psalmist asks, "How shall we sing the Lord's song in a strange land?" Throughout the long history of Calvary-St. Paul the same question has been asked and answered by each generation of saints. The one worldly constant in each of these circumstances is change and quite often change brings strangeness.

As we read the brief stories of each of our historic fellowships and recall our own experiences, we can certainly appreciate the struggle to faithfully answer the ancient question. Certain truths we will find reaffirmed and repeated, some mistakes we see happening again and again. Often the new duties taught by the new occasions are difficult to perceive; but when they are achieved, we, the onlookers, want to shout "Alleluia!"

Now the drama of God's ministry is ours. The saints of yesterday and tomorrow are our spectators. Trusting in the great wonderful God who gave us this ministry, and who not only is but has been and always will be such a dear part of it, we take our turn at the question.

How shall we sing the Lord's song in a strange land? We shall sing it TOGETHER and as ONE.

Did I hear someone shout "Alleluia?"

Robert K. Greer, Pastor
May 1979

TABLE OF CONTENTS

Page

i	The Preface
1	The Presbyterian Beginning
1	The Wharton Street Presbyterian Church
2	The South Broad Street Church
3	James Evans Memorial Church
5	Peace German Presbyterian Church
7	Mizpah (Meadows) Church
9	Calvary United Presbyterian Church
10	The Old St. Paul Church
11	The Memorial Church of St. Paul
14	All Saints Church
16	George C. Thomas and the Church of the Holy Apostles
18	Calvary-St. Paul
19-27	Picture Pages
28-30	Roll of Clergy

+ + + + + + + + + + + + + + + +

Credits

Writing and Research Staff

Editor - The Rev. Robert K. Greer
Historian and Researcher - Mark Stunder

Technical Staff

Graphics Designer and Printer - Daniel Bernheimer
Photographer and Picture Editor - Bruce Bernheimer
Typist - Annette Cedrone
Cover Drawing by Robin Heller
Publisher - Rapid National, Inc.

Many thanks to all who contributed pictures and ideas
to make this report possible.

Presbyterian Beginning

The Barbados Trading Post was a busy place in 1692. There the Rev. Francis Makemie gathered a group of Scotch-Irish Presbyterians, Welsh Calvinists, English Dissenters and French Huguenots for Philadelphia's first Presbyterian worship service. Along with some Baptists the group continued to meet on the second floor of the little store house at Second and Chestnut Streets. In 1698, under the leadership of Jedediah Andrews, the First Presbyterian Church of Philadelphia was formed. Later that same year the church moved into its new building on the southeast corner of Bank and Market Streets.

Situated among giant Sycamore trees, the building became known as "Old Buttonwood." In 1707 it was the site for the formation of The New World's first Presbytery; in 1717 it hosted the first Presbyterian synod. Nationally First Presbyterian Church of Philadelphia is the "Mother of American Presbyterianism", but within Philadelphia it should also be remembered as the "Mother of Churches".

The Wharton Street Presbyterian Church

Philadelphia expanded very rapidly in the nineteenth century. Often in these new communities the church was the only institution that programmed for children and for the whole family. Responding to the needs of the growing neighborhood along South Ninth Street, First Presbyterian began the McIlwaine Sunday School Mission. Under the direction of Mr. Samuel Perkins the school first met in a factory on Marshall Street below Federal. In 1860, using a bequest from Mrs. Mary Cornell, First Presbyterian built for the school a new church building on the northeast corner of Ninth and Wharton. The Rev. James Hamner served as organizing pastor for the school which numbered five hundred scholars. On October 13, 1864, the Presbytery organized the school into the Wharton Street Presbyterian Church.

From the date of its inception the church was plagued with financial difficulties. Due to the church's growing debt, the Rev. Hamner resigned in 1869. The church's next two pastors resigned for the same reasons. Evidently, these problems did not stem from a lack of numbers. Records show a membership exceeding four hundred. However, pew rents were only partially collected; giving was very low at a time when the nation was enjoying great prosperity.

The church did experience better times under the brief pastorate of the Rev. Francis Smilie (1886-1889). Due to his aggressive leadership and rousing sermons membership reached a high of five hundred forty-five communicants. Unfortunately when he left to pursue graduate work in Scotland, almost two hundred members fell away from the church. The gay nineties brought prosperous times with Dr. Frederick Johnson pastoring the church from 1891-1898. During this time the pastor's salary was increased to one hundred forty dollars a month, a manse was purchased, a new organ was installed, The Whartons Advocate was published, and a variety of church organizations served its various age groups.

Prosperity also brought some serious problems. People were attracted to the new homes being built south of Snyder and to the West in Grays Ferry. Large numbers of Southern European people with Roman Catholic background were moving into the Wharton neighborhood. With membership rapidly decreasing and the church financially struggling, the Rev. Edward Reinke was installed in 1901. The church's chief concern was where to relocate. In September of 1904, Mr. Reinke contacted the South Broad Street Presbyterian Church to propose a merger.

The South Broad Street Church

The South Broad Street Church was originally a Sunday School mission started by Tenth Presbyterian in 1883. First meeting in a former police station at Broad and Castle Streets, the church soon merged

with the historic Scots Church which was located near Fourth and Spruce Streets. A beautiful brown stone building was erected on the Broad and Castle site. In 1894 the Rev. Charles Woodsworth Nevin became pastor. An unrest troubled the church and in 1896 Nevin led a dissenting group of about one hundred out of "Old Scots." An old theater, located next to the Baptist Church, south of Ritner Street, was the new meeting place. In 1898 it was organized as the South Broad Street Presbyterian Church. The small church enjoyed a steady growth and in 1902 the Rev. Matthew Newkirk replaced pastor Nevin. Evidently the Baptist Church was not pleased with its new neighbor, for records reveal letters of complaint were sent to Presbytery calling for the church's relocation.

The proposal of merger with the Wharton Street Church was not enthusiastically welcomed. For two years the subject was discussed. Finally on December tenth, 1906 the congregations were united under the name of Wharton-South Broad Street Presbyterian Church. The Rev. Reinke was elected pastor. The old Wharton Street Church building was sold to the Arch Diocese for \$23,000. Today, known as the St. John Nepomucene-Slav. Church, it still possesses the original stain glass windows and pipe organ. Construction of a new church building at Broad and Moyamensing was begun in the Spring of 1907.

James Evans Memorial Church

James Evans was a little known bricklayer who lived on Broad Street near Federal. Upon his death in 1902 he left a bequest of \$10,000. to any new church built on South Broad Street that would take the name James Evans Memorial Church. On May fifteenth, 1907 the congregation of Wharton-South Broad Street decided to rename itself the James Evans Memorial Church, thereby qualifying for the Evans money. The big granite stone building was completed in the Spring of 1908. Beginning on May tenth special services were held each night of the week in celebration of the church's new

home.

Evidently James Evans Church inherited a legacy of financial problems from the Wharton Street Church. Although sufficient funds should have been available for the building program, the church ended up with a \$12,000. mortgage which put it in trouble. In 1914 Pastor Reinke concluded his eventful service with the announcement that "the toilsome years of unremitting exertion constrained him to lay down the office as pastor." The industrial boom of the war years (1913-18) evidently benefited the church. During the pastorate of the Rev. Louis Allen (1915-1921) the mortgage was reduced by half, membership increased to a high two hundred seventy six, a systematic stewardship program began and an enhanced feeling of togetherness was felt. The Rev. George Boring Pence succeeded Allen on October eighth, 1921. A scholarly, dignified, gentle man who is remembered for his oratory, Pence was also known as the bicycling pastor. The growth surrounding the sesquicentennial did help the church's financial problems, but membership fell off and by the time of the Depression years James Evans had hardly any reserves to call on.

During the Depression many churches closed. The problems at James Evans became so acute that a merger with Scots Presbyterian was proposed, but then rejected. To save the church money Pence reduced his annual salary to \$1,200.00. Hard times measure the devotion of people. A new generation of leadership came of age during these years. Mr. James Zinger now joined with Mrs. Frances Hull in expanding the education program with Vacation Bible School. The Christian Endeavor program became one of the strongest in the city. Mrs. Ada Blohm picked up the music program which she conducted for twenty-five years. More than a score of young adults served in the Armed Services in World War II. Also during this time the church launched a campaign that paid off its debt and money owed to Dr. Pence for back salary. For the first time in its history James Evans was debt free. A mortgage burning celebration was held on April fifteenth, a time of national

mourning - President Roosevelt died two days before. Mayor Samuels, who lived adjacent to the church, stopped by to witness Mrs. Alice Chafin, the church's oldest member, set fire to the mortgage. In 1951, after thirty years of sacrificial service, Dr. Pence retired from the pastorate. The church had little prospects for calling a full-time pastor: membership was one hundred; the Sunday School was less. Seminary students pastored the church until 1954, when Robert Blade a senior at Princeton Theological Seminary was called to a full-time position at James Evans. For the church it was a leap on faith and for a few years it managed and even increased its membership. The Rev. Blade resigned in late 1957 and stated supply ministers worked to leading the church into a merger with Peace and Mizpah.

Peace German Presbyterian Church

In the nineteenth century many German people were anxious to leave their poverty stricken, war torn country and come to the United States. Many of these people settled in South Philadelphia. The Rev. H. J. Weber of the Karmel German Presbyterian Church and the Rev. Richard Richkelson of Corinthian Avenue Church worked to organize a mission for these German immigrants. In 1883 a mission house was opened at 1740 South Thirteenth Street. Later, the mission moved to a small chapel at Twelfth and McKean. In February 1886 the lot on Snyder Avenue was purchased and in December of that same year the church building was consecrated. Dr. Weber took sole charge of the mission and on April seventeenth, 1886 it was organized as the Peace German Presbyterian Church. The name "Peace" was chosen because the German immigrants hoped they would find peace and happiness in their new world. In 1894 a German school was built next to the church in which the scriptures and catechism were taught in both German and English.

The Rev. Charles Vuilleumier became pastor in 1895 after Dr. Weber resigned to return to Bloomfield Seminary and become its President. Pastor Vuilleumier

was responsible for many physical changes to the church building. In 1905 a large bell donated by Peter Schneider in memory of his daughter was installed in the small bell tower. For years many young men would fight for the honor to pull the bell ropes. World War I was a time of sacrifice for the church. More than forty young men from the parish joined the Armed Services and three made the supreme sacrifice. Also during the war Pastor Vuilleumier was frequently called upon to serve as interpreter for German prisoners held in the United States. Failing health forced the church's beloved pastor to resign in 1930 and in recognition of his years of faithful service Presbytery designated him, Pastor Emeritus.

The Rev. Henry Bram embarked upon his ministry at Peace in the trying times of the Depression. His salary had to be reduced in order to cut expenses and a weekly offering envelope system was instituted. In May of 1931 Peace lost one of its fine leaders when Louis Strohmetz died. For thirty years he served as Sunday School superintendent and financial secretary. His son, Christian, succeeded him as the finance man and continues to this day. Pastor Bram was very interested in the young people's welfare. The Knights of the Cross was a boys organization created to study the history of knighthood and to seek ways they could serve the church and others. In addition to conducting a Christmas candlelight service, the Knights staged gymnastic and entertainment shows. In 1932 a group of teen age girls taught by Frieda Wurzbach organized themselves as the Peace Pioneers. Throughout the community the church was well known for its fine German dinners and warm fellowship. The June strawberry festival and childrens show were annual highlights. Confirmation always occurred on Palm Sunday and Easter Sunday was the time for their First Communion. The Ladies Aid led by Lottie Myers and Elsie Donehower were usually required to scrub the church before Easter so it could look its best for the grand celebration.

During World War II many young men from the parish again joined the Armed Services. Upon their return, however, few of these veterans desired to make their homes in South Philadelphia. The people's identity with their German church was weakening. In 1945 Pastor Bram passed away while still actively serving the church. The Rev. Daniel Youngman served the church from 1946-1949. He was followed by the Rev. Erwin Zinger, who is remembered for his "loud fire and brimstone" style of preaching.

When Peace was organized in 1886, there were sixty-eight charter members; seventy-five years later Peace again had sixty-eight communicant members. On its Diamond Anniversary Peace merged with Mizpah and James Evans. Perhaps Harry Blumenstein summed it up best: "It is best that we keep in one piece rather than fall away alone . . ."

Mizpah Presbyterian

League Island was originally known as the undeveloped marshy section between Fifth Street and Broad extending from Ritner to the Naval Base. On November fourth, 1855 John Neff began a mission Sunday School in the White Hall school house. Six boys and three girls were present on that opening day. The school grew and through the generosity of Mrs. Mary Disston a frame chapel was built in 1877. On June third, 1894, the mission was organized into Meadow Presbyterian Church and Dr. J. R. Miller was made moderator of the Session.

In the following year the Rev. Albert Sharpless became pastor for an annual salary of four hundred and eight dollars. Membership in the church totalled one hundred forty-four people and by unanimous vote the name was changed to Mizpah. A serious controversy regarding Baptism disrupted the church and even resulted in Sharpless resigning in late 1897. Unfortunately the details of this controversy are unknown since Session minutes were "erased due to certain irregularities." When the Rev. Sylvanus R. Queen began his pastorate in 1898 he immediately began a building

program for a new Sunday School house to replace the small wooden chapel. Evidently the building program brought the people back together as members "purchased bricks" for the new building that was dedicated January twenty-first, 1900. After the Rev. Queen left in 1906, Mizpah was served by a succession of student pastors, visiting and guest clergymen. The Presbytery supported a community ministry to the large Jewish population. However, the church's ministry to itself and its community was not significant until Presbytery secured the services of Miss Mary Lanard.

A tall, slender woman who is remembered as having a stern and overpowering personality, Miss Lanard was appointed Superintendent in 1918. Many programs for children and youth were developed and the need for a larger building in a more favorable location became apparent. In 1923 the Eighth and Wolf Streets site was sold and a new building was begun at Fifth and Oregon. Until the new building was completed, Mizpah found temporary quarters with St. Andrews Lutheran Church.

The decision to relocate on what was called the dumps was not a popular one with many Mizpah members. The new building was a community house designed more for community work and less for divine worship. At the time of its dedication, June twentieth, 1926 Mizpah had forty-seven communicant members. With the new facilities and development of the neighborhood, the membership grew until in 1938 there were one hundred twenty-eight members. In that same year, however, Miss Lanard tendered her resignation. For the next decade the mission was served by part-time pastors who kept the membership stable during difficult times. In 1948 the young and handsome William Parker was installed as pastor. Although he is fondly remembered for his "go-get-em" attitude, he did not draw the members that were expected. In 1951 the Rev. Parker resigned and the Rev. Erwin Zinger, pastor of Peace Presbyterian, filled the pulpit until 1961 when the congregation voted to merge with James Evans and

Peace.

Calvary United Presbyterian

When Scots Presbyterian merged with Old Pine in 1955, Presbytery became concerned about its fading witness in South Philadelphia. In 1958, the churches of Peace, Mizpah and James Evans were invited to send representatives to a meeting which would explore the possibilities of merger. South United Presbyterian joined the discussions somewhat later. In January, 1961 the four congregations voted on the merger proposal that would bring them all together on Broad Street. South Church rejected it while the other three churches reluctantly approved it. The three officially became one on April twenty-third, 1961.

Dr. Robert Swain, Chaplain of Beaver College, served the new South Philadelphia United Presbyterian Church as moderator. In June the church's name was changed to "Calvary" and in September the Rev. Lowell Simms was appointed organizing pastor. Very experienced in administration and urban ministry, Simms developed the kind of operation few of the members had ever known. Membership was two hundred forty-five and receipts for the first year totalled more than \$27,000. Presbytery then appointed a program director, Miss Diana Size, to conduct a community center program at the church. Ardmore Presbyterian offered much assistance as a suburban-urban team ministry took shape. The Calvary ministry was becoming Presbytery's showcase. However for some members the ministry was perceived as a big dollars fast change operation. This disgruntlement especially hamstrung the new building committee. Responding to the developing crisis, Presbytery formed a commission to help resolve the conflicts. In June 1966 the Rev. Simms resigned.

The long search for a new pastor was a time for healing and coming together. Mr. Louis D'Elia, Clerk of Session, selflessly gave of his time co-ordinating the church's ongoing activities. The co-operative

ministry between Calvary, St. Paul and Trinity Lutheran was taking shape. In September 1967 the church called the Rev. Robert Greer to be its pastor. Immediately plans for the new building were begun. On October twelfth, after accepting the St. Paul's invitation, Calvary temporarily relocated at Fifteenth and Porter. While the building program was beset with many delays, the two congregations were discovering the many advantages of working together. As the building neared completion, the desire grew to continue in the new what had begun in the old.

The Old St. Paul's

The origin of the St. Paul Church ministry is traced to the Rev. William McClanachan (a former Presbyterian), who was a missionary in the New England wilderness at the time of the French and Indian War. In May of 1759, while visiting Philadelphia, the Rev. McClanachan was invited to preach at Christ Church. Reports are that the church was never so crowded as when he preached. He was appointed assistant minister, but the Bishop of London, who had jurisdiction over all Anglican clergy in the colonies, was slow to grant him license. In 1760 the great Anglican evangelist, George Whitefield, a friend of McClanachan's, was denied permission to preach in Christ Church. McClanachan was outraged. He, along with a significant number from Christ Church, withdrew and formed a separate congregation "wherein nothing should deter such a one as Whitefield, 'The Apostle of the Living God,' from preaching the unsearchable riches of Christ."

The first Worship service for St. Paul's was held in the State House on June twentieth, 1760. Attendance reports range from three to five thousand. Some rather curious Articles of Agreement were drawn up and signed. The Rev. McClanachan was elected pastor, but the Bishop of London was very reluctant to license him for this "maverick" charge. The Presbyterian Synod of Philadelphia, under the leadership of Gilbert Tennant, even wrote to the Archbishop of Canterbury on

McClanachan's behalf. The new church building on Third below Walnut Street was open the Sunday before Christmas 1761.

The rigorous labors of the Rev. McClanachan soon took a toll on his health. In 1765 he was forced to resign. The church was without leadership for three years until the Rev. William Stringer informally took command. In 1773 he was instituted as rector; however in 1778 he was forced to resign after a near riot occurred due to his Tory preaching. Another long interim took place. In 1781 the Rev. Samuel Magaw inaugurated a period of stability and prominence for St. Paul's that was finally culminated by the famed ministry of the Rev. Richard Newton, known as "the prince of preachers to children." One of the nation's first Episcopal Sunday Schools was started at St. Paul's and its ministry to children and young people became a model to the nation. Dr. Richard Newton, rector from 1840 to 1862, attracted hundreds to hear his children's sermons. Scores of young men from St. Paul's entered the priesthood, and the army of dedicated laymen and women it shared with the Christian world is difficult to number.

In the late nineteenth century the Society Hill neighborhood grew to become very commercial. Residents were forced away from the area which was becoming a dirty commercial slum. Unable to continue as a church the corporation was dissolved in 1901 and the property was turned over to St. Peter's. In 1904 the Old St. Paul's building was opened as the home of the City Mission (Episcopal Community Services) under the leadership of the Rev. Herman Duhring, a former member of St. Paul's.

Memorial Church of St. Paul

A grateful Diocese and many appreciative alumnae accepted the closing of St. Paul's with much sadness. The Dean of the Southwestern Convocation, the Rev. G. Woolsey Hodge, sought to utilize these strong sentiments for the establishment of a new church in the

extreme southern portion of the city. In 1904 he and Mr. Lewis Redner, a former member of Old St. Paul's and the composer of the hymn "O Little Town of Bethlehem," arranged for the purchase of the plot on which sat the old Bond mansion. In the Gay Nineties the mansion was converted to a saloon and was notorious for its late poker games and burlesque shows. Whenever the place was raided, gamblers would avoid the police by escaping through hatches in the roof.

The mansion was in a sad state of disrepair. When Mr. Redner proposed that the new church be called St. Paul's in honor of the old St. Paul's, Mr. George C. Thomas, also a product of St. Paul's, immediately made available the funds for renovations to the old mansion. The Rev. Edwin Carson, whose family roots also go back to Old St. Paul's, was appointed Minister-in-charge. The first service of the new congregation was held on October ninth, 1904 with seventeen people present and an offering of one dollar and sixty-five cents received. Thomas then proposed the erection of a new church building in honor of his parents. In 1907 the new building was consecrated and the chain linking the Old St. Paul's and the New one was permanently forged in a service of proclamation and dedication.

The Rev. Carson resigned in 1913 and in spite of the brief rectorships of Joseph Earp, 1914-1918, and Granville Taylor, 1919-1922, the ministry was stabilized and financial hard times were overcome. The Rev. Taylor's ministry was especially crucial to the welfare of St. Paul. When the Rev. Stanley V. Wilcox succeeded him the church was ready to respond to his fine leadership. Twentieth Anniversary celebrations sparked a variety of activities and gave birth to many groups for children and youth. The Sunday School, under the superintendency of Mr. Thomas Boyle, had a fine adult bible class in addition to its many classes for children. The school benefited from the model and example set by the late George C. Thomas a generation ago at Holy Apostles. For the anniversary, members of the church dedicated in Mr. & Mrs. Thomas' memory the beautiful chancel window.

St. Paul's, like many other churches, was hit hard by the Depression. The Rev. Wilcox resigned in 1930 and until the Rev. Thomas Parker assumed the reins in 1938 the parish struggled with uncertain leadership. Before coming to St. Paul's, Mr. Parker served as assistant minister at Holy Apostles. He brought a renewed vigor to the church's activities and he believed very strongly in a fine athletic program. During the war years the church seemed to prosper due to the many patriotic activities it held and its close tie with the Naval Hospital. In addition to serving as chaplain to the Naval Hospital, Dr. Parker was chaplain for many other organizations and institutions. He was popularly sought after by funeral directors and sometimes conducted three services in one day. When the Church of the Holy Apostles closed in 1944, many of its fine people transferred to St. Paul's. This gave the church a needed lift when many of its members were moving away. A few years later All Saints moved to Rhawnhurst and another large number of fine church people transferred in to St. Paul's. By 1960 the majority of St. Paul's membership was folk who transferred from other churches - many of these churches having closed.

February tenth, 1963 was a shocking time for the people of St. Paul. Their rector and trusted leader for twenty-four years suffered a fatal heart attack. Many of the youth activities of the former days had long since closed and to economize, the church was closed most of the week. In June of '63 the youthful and talented Rev. James Blackburn brought to St. Paul a concept of ministry and worship very different from what the church knew or expected. However, this was not only happening at St. Paul's; it was a movement that swept and shook the church in the 1960's and early 1970's. The decline of St. Paul's was accelerated and the rift between rector and vestry was ever-widening. Attempts to merge with Prince of Peace Church failed and in January 1967 Archdeacon John McCarty confronted the St. Paul's congregation with, "You are a dead church!" Later that year the Rev. Blackburn resigned.

Realizing the Diocese was not likely to assist St. Paul's, the vestry welcomed Calvary United Presbyterian as a partner in ministry in the large building at Fifteenth and Porter Streets. In 1968 the Rev. James B. Prichard became rector and joining with the Rev. Greer of Calvary, they were able to program the giant building in a likeness of the church thirty years ago. However, the church no longer reflected its neighborhood; consequently, the busy activities did little to build up the congregation or to even serve its members. When the Calvary building was about completed, St. Paul's was faced with the critical decision: Either stay at Fifteenth and Porter and begin an extensive ministry to its building, or join Calvary in the small compact building on Broad Street and develop an extensive ministry to its people.

All Saints Church

Like many Presbyterian churches All Saints began as a Sunday School mission. One February morning in 1827 Miss Ann Ritchie was on her way to Sunday School at St. Peter's when she was stopped by a little girl who asked where she could go to Sunday School. Her question brought to light the serious needs of the Moyamensing District, especially along Twelfth Street. Enlisting the cooperation of Mrs. Mary Guerney and other members of St. Peter's, Miss Ritchie opened the promised school on March eighteenth, 1827. Difficulties with the landlord caused the classes to be moved into the spacious parlor of the Guerney's Cherry Grove mansion (Broad and Washington). Various clergymen including Bishop White conducted evening services for the mission. The communion table used in these parlor services is presently in the possession of Mrs. Grace Ridings.

The Society for the Advancement of Christianity in Pennsylvania came to the mission's aid by appointing the Rev. William Bryant its missionary. In 1830 a modest two-story white frame school house was erected on the Northwest corner of Juniper and Fitzwater Streets. The All Saints Mission was admitted to the Diocese in 1838.

A larger more stately stone building was constructed in 1847 on Twelfth below Fitzwater Street. However, the parish's need for space was so pressing, the new building was occupied a year before its completion.

After experiencing ups and downs, All Saints entered a period of stability and prominence under the rectorship of the Rev. Herman L. Duhring, who served from 1867 to 1895. He was one of Philadelphia's leading clergymen who for many years served as Dean of the Southeast Convocation. In 1889 he even assumed the superintendancy of the City Mission. When he resigned as rector, All Saints faced further challenges due to population changes.

In 1890 a new mission called the Church of the Holy Spirit began meeting in Farley's Hall at Passyunk Avenue and Moore Street. Served by the Rev. Samuel Boyer the mission grew. On All Saints Day 1891, the mission was able to occupy its new parish house at Eleventh and Snyder Streets. Recognizing the opportunity to further its witness and ministry within the same Convocation, All Saints Church, under the leadership of the Rev. John E. Hill, merged with the Church of the Holy Spirit in 1909.

The Rev. and Mrs. Hill selflessly served All Saints and the South Philadelphia community until he died on December thirty-first, 1946. For many years the Rev. Hill served as Dean of the Convocation and Mrs. Hill was President of Diocesan Women's Auxiliary. Through the services of Deaconess Colesbury and others, the church formed a close relationship with St. Martha's Settlement House. During the Depression, the church began and supported a special ministry with the "colored people", which was called the Holy Spirit Mission. In 1928 when the Mission of the Transfiguration moved from St. Martin's Village to Seventh and Bigler Streets, it came under the benevolent oversight of Dr. Hill and All Saints. A close supportive bond was formed with this parish and its vicar, the Rev. Gustave C. Meckling, who grew up in All Saints. The Church School, under

the superintendency of William Irwin, numbered more than five hundred scholars and was a model for the whole Diocese. For many young men and women of the parish the Hills were close and revered friends. Their fine impressions remain indelibly stamped on the personalities they touched more than a generation ago.

Dr. Hill's ministry was a hard one to follow. When he unexpectedly died on December thirty-first, 1946, the scattered membership's attraction to South Philadelphia waned. The Rev. Arthur Worthey began his rectorship at All Saints with its future very much in question. In June of 1949 the Eleventh and Snyder Streets property was sold and All Saints was merged with Ascension Mission in Rhawnhurst. Although its resources were transferred to the Northeast, perhaps the parish's greatest resources, its many fine members residing in South Philadelphia, continue its strong witness in the church we call Calvary-St. Paul.

George C. Thomas and the Church of the Holy Apostles

There is no way one can tell the story of Holy Apostles without also telling the story of George C. Thomas. Born October twenty-eighth, 1839, Thomas grew up in the Old St. Paul's church while the Rev. Richard Newton was rector 1840 to 1862. His father for many years was Sunday School teacher, vestry member and accounting warden at St. Paul's. When Thomas was only twenty-one, his business acumen was well recognized, thus he was appointed to succeed his father as accounting warden. Through his associations at St. Paul's, Thomas was invited to be a part of the Jay Cooke and Company Investments firm.

In 1867 Thomas married Ada Elizabeth Moorehead of the prominent family then known for building transportation systems. Thomas was now an active member of Holy Trinity and at the time of his wedding, the rector, the Rev. Phillips Brooks, was planning the establishment of a new church at Twenty-first and Christian.

In January, Thomas was elected to serve on the vestry of the newly formed church to be known as the Church of the Holy Apostles. Brooks also persuaded him to accept the responsibilities of accounting warden and Sunday School Superintendent. He held these posts for more than forty years. The Rev. Charles D. Cooper was the church's first rector. A new magnificent church building was completed in 1870. With pride Thomas told the vestry it was not large enough to accommodate the Sunday School which now numbered more than four hundred and fifty. Thomas then pledged \$5,000. toward the building of a new Sunday School building which was completed in 1873.

Holy Apostles soon became the premier church of the Diocese and even the nation. Mostly due to the benevolence of Thomas, the church established three chapels: Holy Communion in 1885, St. Simon the Cyrenian in 1902, and Mediator in 1905. Most of the people in the neighborhood of Holy Apostles were low income folk. The church often had financial problems. Very often the accounting warden would report that he made a contribution of so much to cover the deficit. Although Thomas was a very busy and important man, he rarely missed a worship service or a Sunday School session. On various occasions he even served as music director and organist. Everyone that knew him knew him as Mr. Holy Apostles or more appropriately Mr. Sunday School. In 1902 Thomas was able to fulfill a dream when he planned and built next to the church one of the country's largest and best equipped Sunday School buildings. In honor of his beloved pastor at Old St. Paul's, he named it the Richard Newton Memorial Building.

George C. Thomas' devotion to the church and his passionate commitment to its educational ministry made lasting impressions on all that knew him. By generously contributing to the building of the Memorial Church of St. Paul, he blessed it with a tradition and spirit money could never buy. The close relationship between Holy Apostles and St. Paul's was

once described "bone of bone and flesh of flesh." Dr. John Wilkinson, formerly of Holy Apostles, was the first superintendent of St. Paul's Sunday School. His protege, Mr. Thomas Boyle, served in the same post for a quarter century. The Rev. Thomas Parker, assistant at Holy Apostles for fourteen years, served as St. Paul's rector for nearly twenty-five years. In 1944, when Holy Apostles closed, the educational ministry was again blessed by the leadership of Mr. & Mrs. Roy Walters.

Calvary-St. Paul

This story is actually too new to report in a history; however, some facts should be recalled for history's sake. Calvary and St. Paul's need for each other made the decision to join together on Broad Street much easier. Calvary's building funds were exhausted. Monies made available from the sale of St. Paul's building enabled the congregations to enjoy a new building adequately and attractively furnished. By sharing operating expenses the two were able to support a full-time parish ministry that neither could have alone. Likewise, the valuable services of Calvary's Parish Worker, Mrs. Martha Nelson, and St. Paul's Rector's Warden, Cortlandt Montgomery (he was secretary of the Vestry for 35 years), provided a degree of competence that would be the envy of any parish. Under Greer's direction the church's ministry with the handicapped (P.E.P.) graduated into a multi-service community agency serving hundreds of people.

The first service and meeting in the new building occurred on January twenty-fifth, 1970. It was St. Paul's annual meeting. St. Monica's acquired the old property for \$75,000. Demonstrating its concern for the "Calvary-St. Paul" ministry, Presbytery in this first year contributed more than \$13,000. in support. Adapting to the new compact facilities at times measured each congregation's love for the other. In March of 1971 the Rev. Prichard resigned. Two months later, acting on St. Paul's request, Bishop Robert DeWitt appointed the Rev. Greer Minister-in-Charge of St. Paul's. The relationship between the two congregations was formally solemnized on May sixth, 1973. Thus the two took another big step toward fulfilling the Master's prayer: "Consecrate them, Father, . . . that they may become perfectly one . . ."



James Evans Church

EVANS CHURCH

I love to go to Evans church
On a quiet Sabbath morn —
Its atmosphere is comforting,
When the heart with grief is torn.

The message from the pulpit,
The music from the choir —
The silvery tones of the organ chimes
Just fill the heart's desire.

The cordial greeting at the door
With friends both old and new,
The Service Flag which reverently speaks
Of youth, so brave and true.

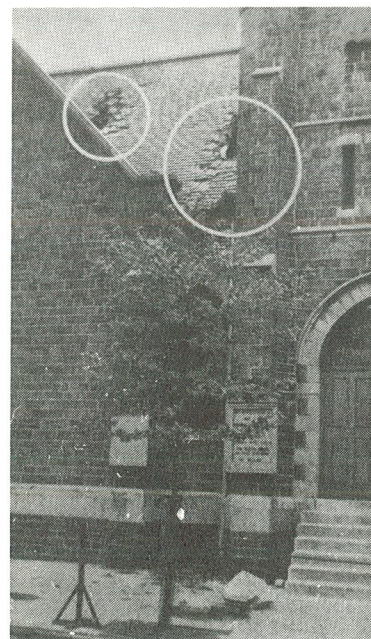
The massive windows which portray
Through gleaming rays of sun —
The Christ in colorful array,
His glorious work begun.

The flowers which grace the pulpit
Lending fragrance to the air;
The fount where precious babes are dedicated
To our Dear Lord in prayer —

All these things and many more
Unite our hearts together —
So let us strive our faith to prove
In every kind of weather.

A.V.B. '45

Ada Blohm's Poem 1945



Lightening Damage



Bicycle Pastor Rev. Pence



Peace Church Interior



 Springer

References

HARRY BLUMENSTEIN
WILLIAM ECKHARDT
FRED FRIEDLEIN
EDWIN WETTLAUER
ERNEST WETTLAUER

MATHILDE VUILLEUMIER...Hon. Pres.
MONNIE VUILLEUMIER...President
CATHERINE METZ...Vice President

Meetings are held the first Wednesday of every month.

| | | | | |
|--------------|--------------|-----------------|---------------|--------------------|
| L. AWT | P. GANTER | S. LOCKEL | W. PRAFF | A. SEIDEL |
| L. ALBRECHT | F. GEIGER | H. MACKERFRANG | M. PROFF | A. STEIGER |
| L. RAHM | R. GUTHAN | C. METZ | R. PETZOLD | M. SCHREIBER |
| J. BAHM | L. GOLDY | L. MUNZ | EM. QUTTMAYER | A. SCHREIBER |
| H. BRANDT | A. HELLING | M. HETTLER | H. QUINTER | M. SPRINGMANN |
| H. BRUNER | H. HENNINGER | E. HOPFNER | R. QUINTER | M. SPRINGMANN |
| S. BECKER | L. MESSINGER | L. HESSINGER | E. QUINN | K. STROHMAYER |
| V. BRAM | M. HORNBIACH | C. MEYER | S. REIBER | B. VANDERSCHUIC |
| L. BENNING | L. JUNG | J. HIRSHALD | A. REITZ | MATH. VUILLEUMIER |
| E. KAST | E. KAST | A. KRAMER | R. REITZ | MINNIE VUILLEUMIER |
| L. BÄTZER | A. KRAMER | O. MANUELLA | R. REITZ | M. VUILLEUMIER |
| L. CATTEL | A. KRAMER | O. MANUELLA | L. REBEL | E. WITTENBERGER |
| L. CATTEL | M. KARSCH | E. MAC WILLIAMS | L. REBEL | E. WITTENBERGER |
| M. CLEMENTS | K. KEPPLER | E. MACHILLAN | L. RÖRMER | S. WILLIAMS |
| M. CLEMENTS | J. KARKOSCH | W. MAY | K. RUCKWIED | C. WÖHLER |
| E. FUERTERER | J. LACH | M. MECKLING | E. RUDOLPH | E. WITTHORF |
| M. FINK | F. LEITZ | M. MECKLING | E. RAPP | A. WIESENBRACH |
| FRIEDLIN | | | | |



SERVICES.

Mizpah Presbyterian Church,

EIGHTH AND WOLF STREETS,
PHILADELPHIA.

Rev. S. R. Queen, PASTOR,
338 Ritner St., Phila.

Thomas Reid and Richard Calahan,
ELDERS.

1899

On the Sabbath:

Preaching, ... at 10.30 A.M. and 7.45 P.M.
Christian Endeavor Song Service, ... 7.15 P.M.
Sabbath-school, ... 2.30 P.M.
Communion Service, the second Sabbath of
January, April, July and October.

Weekly Meetings:

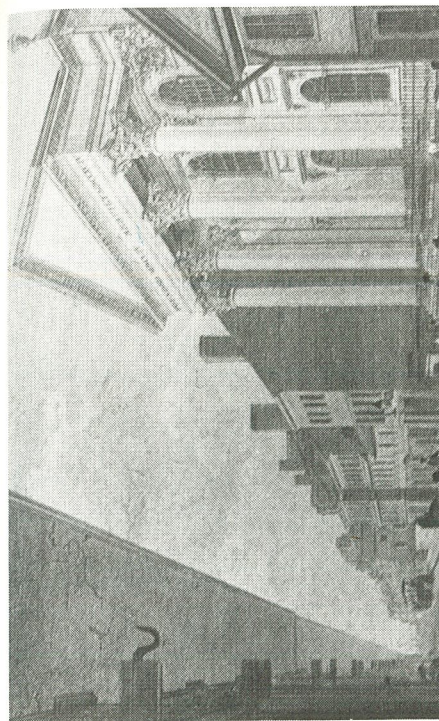
Ladies' Aid Society, Thursdays 2.00 P.M.
Boys' Brigade, Thursdays 8.00 P.M.
Prayer Meeting, Fridays 7.30 P.M.

1. Come to the meeting in a prayerful spirit.
 2. Bring your friends with you.
 3. Take part promptly, briefly and earnestly.
- Join heartily in the singing.

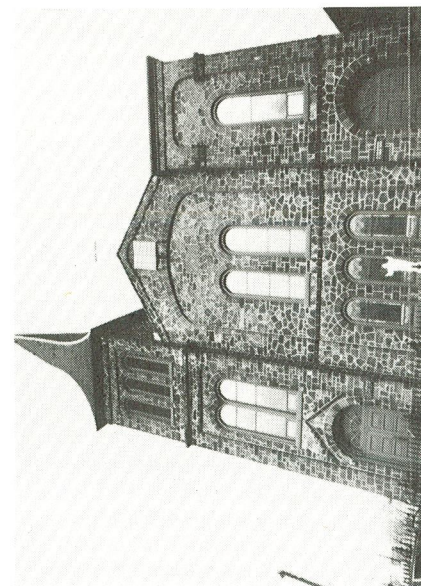
Mizpah Church Schedule



Sealing of Cornerstone



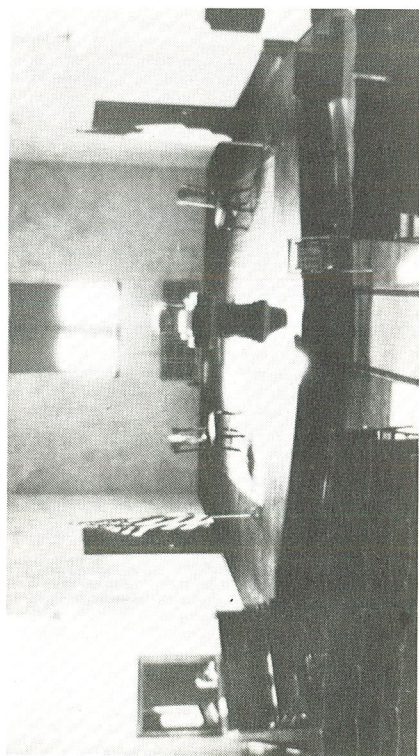
First Presbyterian Church 1700's



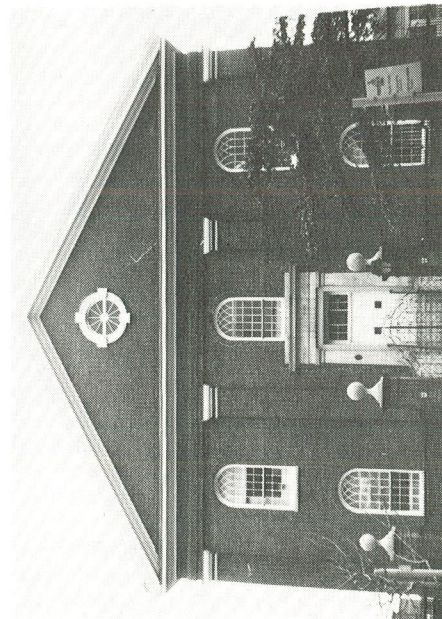
9th and Wharton Presbyterian



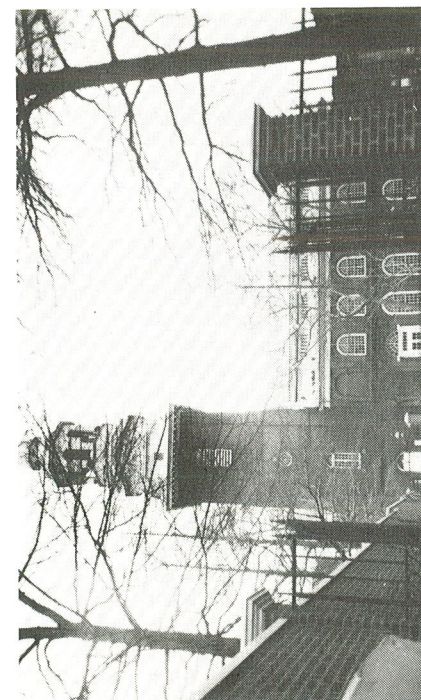
Dedication Ceremony



Mizpah Church Interior



Old St. Pauls Church (3rd and Walnut)



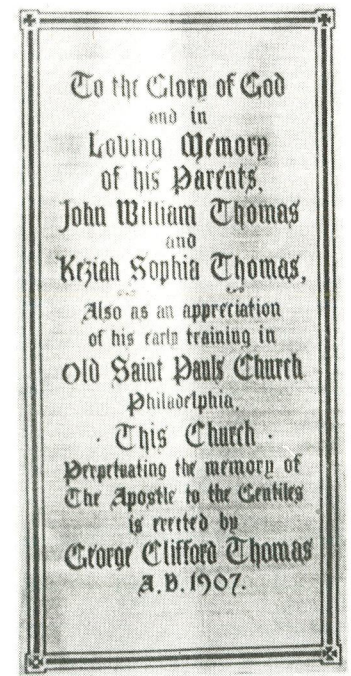
Christ Church (2nd and Market)



Memorial Church of St. Paul



Old Bond Mansion



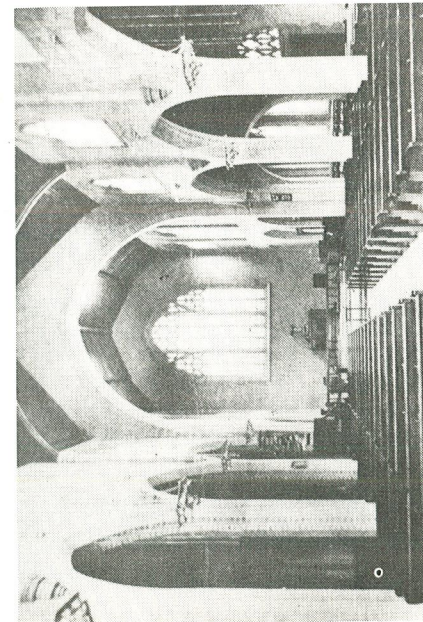
Memorial Plaque

MEMORIAL CHURCH OF ST. PAUL PHILADELPHIA Roll of Honor

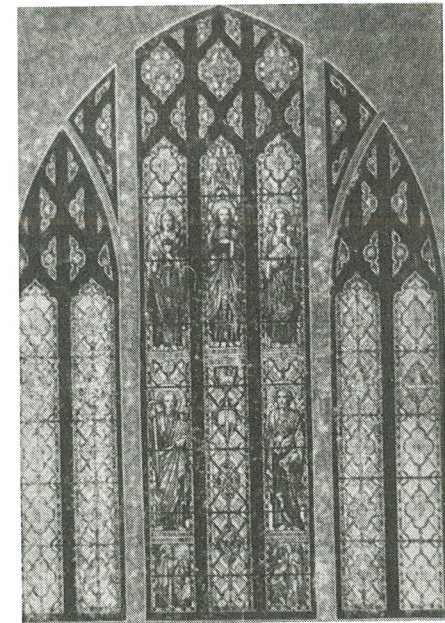
George A. Schaeferlein
Charles Hillsman
Warren J. Scott
George F. Hobson
James R. Skillen
Paul Weintraub
Robert W. Skillen
Charles R. Camper
Amos S. Wainer
Arthur Brumison
Walter A. Samans
Robert Solis
Walter C. Teeche
Andrew Howard Heath
George Wm. Ross
Daniel F. Simmons
George Morlock
Edward Moore
Ray A. George
John Nord
George Lafferty
James F. Scouler
Charles G. Baumann
William O. Camper
Gilbert Moore
Thomas B. Smith
William J. Smith, Jr.

Corrected to January 15, 1944

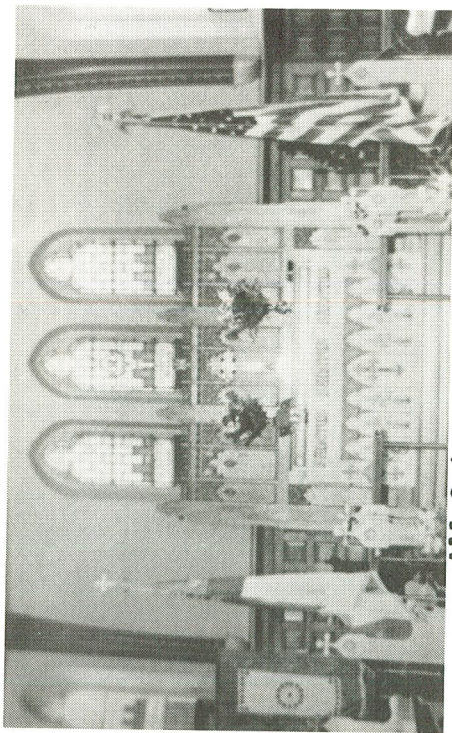
Honor Roll of St Paul



Interior of St. Pauls



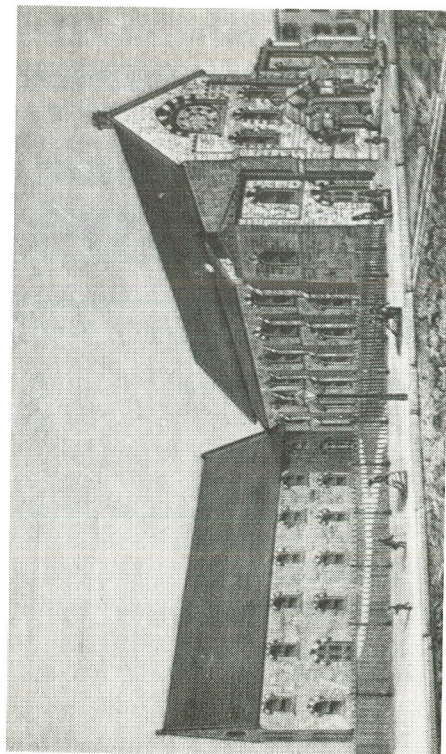
Stained Glass Windows



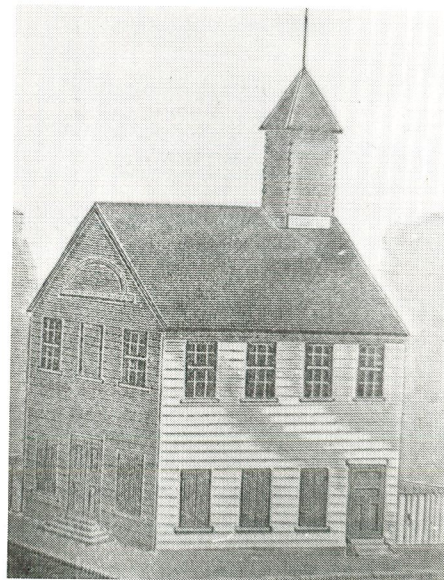
All Saints Church Interior



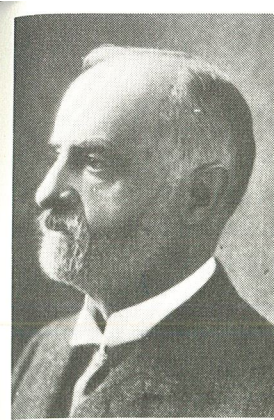
Rev. and Mrs. Hill



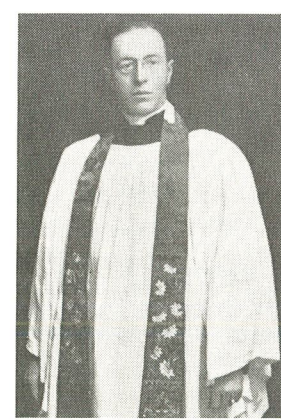
Holy Apostles Church (21st and Christian)



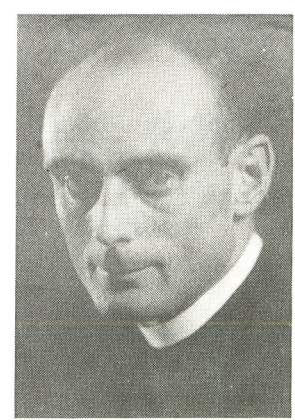
All Saints 1830



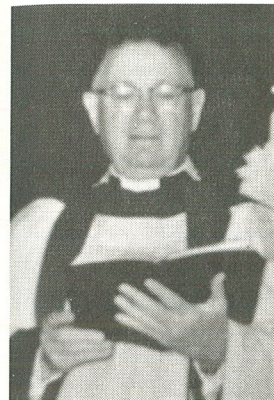
George C. Thomas



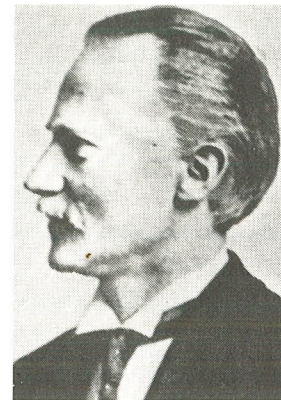
Rev. Peckham



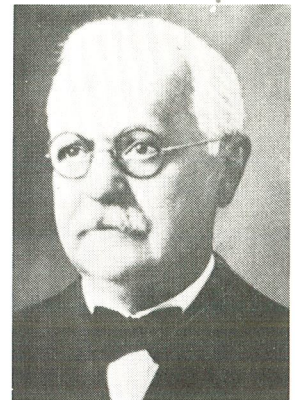
Rev. Wilcox



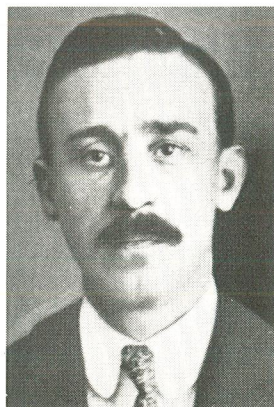
Rev. Parker



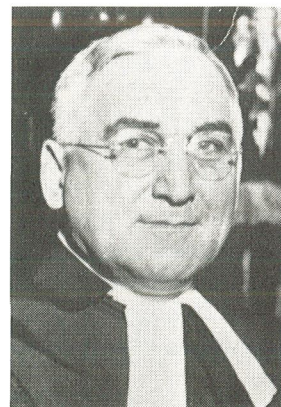
Rev. Dr. Weber



Rev. Vuilleumier



Mr. L. Strohmetz



Rev. Bram
27



Rev. & Mrs. Pence

ROLL OF CLERGY

Wharton Street Church

organized in 1864

James Evans Church

organized: May 15, 1907

| | |
|------------------------------|-----------|
| The Rev. James Hamner | 1864-1869 |
| The Rev. John Sharpe | 1869-1874 |
| The Rev. Augustus Williams | 1875-1885 |
| The Rev. Francis Smilie | 1886-1889 |
| The Rev. John Lee | 1889-1891 |
| Dr. Fredrick Johnson | 1891-1898 |
| The Rev. William Roulston | 1899-1901 |
| The Rev. Edwin Reinke | 1901-1914 |
| The Rev. Louis Allen | 1915-1921 |
| The Rev. George Pence | 1921-1951 |
| Mr. Calvin Jackson (Student) | 1952-1953 |
| The Rev. Robert Blade | 1954-1958 |

South Broad Street Church

organized in 1883

| | |
|--------------------------|-----------|
| The Rev. Charles Nevin | 1894-1902 |
| The Rev. Matthew Newkirk | 1902-1906 |
| The Rev. Edwin Reinke | 1906-1907 |

Peace German Presbyterian Church

organized: April 17, 1886

| | |
|------------------------------|-----------|
| Dr. Henry Weber | 1886-1895 |
| The Rev. Charles Vuilleumier | 1895-1930 |
| Pastor Emeritus | 1930-1934 |
| The Rev. Henry Bram | 1930-1945 |
| Dr. Daniel Youngman | 1946-1949 |
| Dr. Erwin Zinger | 1949-1961 |

Mizpah (Meadows) Church

organized: June 3, 1894

| | |
|-----------------------------|-----------|
| Mr. John Neff (S.S. Spnd't) | 1855-1885 |
| The Rev. J. R. Miller | 1894-1895 |
| The Rev. Albert Sharpless | 1895-1897 |
| The Rev. Sylvanus Queen | 1898-1906 |
| The Rev. William McNally | 1906-1908 |
| The Rev. Edward Fawl | 1908-1912 |
| The Rev. Henry Hellyer | 1914-1917 |
| Miss Mary Lanard (Spnd't) | 1917-1938 |

Mizpah (Meadows) Church (continued)

| | |
|------------------------------|-----------|
| The Rev. Reynolds Good | 1923-1929 |
| The Rev. Gerald Bucher | 1929-1939 |
| The Rev. Paul Erdman | 1939-1942 |
| The Rev. John Mancini | 1942-1947 |
| The Rev. Edward Paul | 1947 |
| The Rev. William Parker | 1948-1951 |
| Dr. Edwin Zinger (Peace Ch.) | 1951-1961 |

Calvary United Presbyterian Church

organized: April 23, 1961

| | |
|--------------------------|-----------|
| The Rev. Lowell Simms | 1961-1966 |
| The Rev. Robert K. Greer | 1967- |

Old St. Paul's Church

organized: June 24, 1760

| | |
|---------------------------------|-----------|
| The Rev. William McClanachan | 1760-1765 |
| The Rev. William Stringer | 1768-1778 |
| Dr. Samuel Magau | 1781-1804 |
| The Rev. Joseph Pilmore (Ass't) | 1786-1804 |
| Rector | 1804-1821 |
| The Rev. Benjamin Allen | 1821-1829 |
| Dr. Stephen Tyng | 1829-1834 |
| * The Rev. Samuel McCloskey | 1834-1836 |
| Dr. James May | 1837-1840 |
| Dr. Richard Newton | 1840-1862 |
| Dr. Kingston Goddard | 1862-1866 |
| Dr. Heber Newton | 1866-1869 |
| The Rev. R. J. Rocke | 1869-1872 |
| The Rev. Samuel H. Boyer | 1872-1878 |
| The Rev. William Adamson | 1878-1882 |
| The Rev. Thomas K. Conrad | 1882-? |
| The Rev. Henry A. F. Hoyt | 1894-1895 |
| The Rev. E. K. Tullidge | 1895-1897 |
| The Rev. William McGarvey | 1897-1898 |

The Memorial Church of St. Paul

organized: October 9, 1904

| | |
|---------------------------|-----------|
| The Rev. Edwin Carson | 1904-1913 |
| The Rev. James Peckman | 1913-1914 |
| The Rev. Joseph Earp | 1914-1918 |
| The Rev. Granville Taylor | 1919-1922 |

The Memorial Church of St. Paul (continued)

| | |
|-----------------------------|-----------|
| The Rev. George Gassener | 1922 |
| The Rev. Stanley Wilcox | 1922-1930 |
| The Rev. Herbert L. Johnson | 1931-1935 |
| The Rev. Perry Cox | 1936-1938 |
| The Rev. Thomas Parker | 1938-1963 |
| The Rev. James Blackburn | 1963-1967 |
| Dr. Walter Malone | 1967-1968 |
| The Rev. James Prichard | 1968-1971 |
| The Rev. Robert K. Greer | 1971- |

All Saints Church

Started as Sunday School Mission: March 18, 1827

Admitted to the Diocese in 1838

| | |
|---------------------------|-----------|
| The Rev. William Bryant | 1830-1844 |
| The Rev. Henry Major | 1845-1846 |
| The Rev. Henry Montgomery | 1847-1855 |
| The Rev. Herman Duhring | 1867-1895 |
| The Rev. John E. Hill | 1908-1946 |
| The Rev. Arthur Worthey | 1947-1957 |

(Our list of Clergy is incomplete;

(All Saints moved to Rhawnhurst in 1951)

The Church of the Holy Spirit

| | |
|--------------------------|-----------|
| The Rev. Samuel H. Boyer | 1890-1908 |
|--------------------------|-----------|

The Mission of the Transfiguration

(Started in 1916 as mission of Holy Trinity; In 1921 it came under the care of St. John, the Evangelist Church. In 1928 it moved to Seventh and Bigler and was under the charge of The Rev. John Hill).

The Rev. Gustave Meckling, vicar 1938-1949

The Church of the Holy Apostles

organized: November 20, 1867

| | |
|-----------------------------------|-----------|
| Dr. Charles Cooper | 1868-1894 |
| The Rev. Henry S. Getz | 1894-1899 |
| The Rev. William S. Neill (Ass't) | 1896-1919 |
| * Dr. Nathaniel S. Thomas | 1899-1909 |
| * Dr. Wilson R. Stearly | 1909-1912 |
| Dr. William T. Capers | 1912-1913 |
| Dr. George Herbert Toop | 1914-1941 |
| The Rev. Thomas Parker (Ass't) | 1924-1938 |
| The Rev. Granville Taylor | 1941-1942 |
| The Rev. John Bomberger | 1943-1960 |

(Holy Apostles joined with Mediator in 1944)